



Allah Ki Sifat Ka Zikar

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Rahe Amal Hindi se lipyantaran kiya he.

'Note:- Hadees ki Rivayat ka khulasa he.'

Bismillahirrahmanirrahim

Huzur ﷺ ne farmaya ki Allah taala ke 99 naam he sau se ek kam, jo unko yaad rakhega jannat me dakhil hoga. (Bukhari / An Abu Huraira rd)

"yaad rakhne" ka matlab ye he ki jo adami unke matlab aur mafhum ko jaane aur unke jo takaje aur mutaalbe he unhe pura kare, dusre shabdo me uska matlab ye he ki adami un sifat ko apne andar jaajib kare aur apni puri zindagi me unke takajo (maang) par amal kare. Is hadees me sare namo ki tafsil nahi di gayi he, unko janne ka aur unke takaje malum karne ka behtarin tarika ye he ki adami quran majid

padhe jis me Allah ne apni tamam sifate bayan kardi he aur unke kya takaje he aur adami ko unse kis tarah fayda uthana chahiye ye sab quran me bayan haye he, lekin unse pure taur par vohi fayda haasil kar sakta he jo quran padhne aur samaz kar padhne ki aadat dale, fir Huzur ﷺ ne unhi ko apne shabdo me takajo ke saath bayan kiya he, un dono ka mutala hi batayega ki Allah ki sifat se zikar aur yaaddahni kaise haasil ki jaye, ham yaha kuchh jaruri sifat jin ko quran ne baar baar dohraya he aur jin se mominin ki tabiyat se bahut jyada kaam liya gaya he zikar karte he, aur voh bhi ikhtisar ke saath.

1. Allah, ye us jaat ka naam he jis ne sare sansar ko banaya ye shabd gair khuda ke liye kabhi nahi bola gaya, ye jis madda se bana he uske do matlab he, muhabbat se kisi ki taraf lapakna,

badhna aur khatrat se bachne ke liye kisi ki taraf bhagna aur uski panah me apne aap ko dena, to Allah hamara ilaahi he, uska takaja ye he ki hamara dil uski muhabbat se bhara hua ho hamare dil me uski muhabbat ke siva aur kisi ki muhabbat na ho, hamare jisam aur jaan ki saari kuvvate aur salahiyate uske liye vakaf ho, sirf usiki ibadat aur bandagi ho, sirf usi ke saamne jhooke, aur sirf usike liye bhet aur qurbani pesh kare, sirf usi par bharosa ho, aur sirf usike kaqm ke liye apne ko vakaf kar de, Allah ke siva aur kisi se mushkilo aur kathinaiyo me madad na maange. Ye takaja he Allah ke mabood hone ka, aur bilkul ubhra hua takaja he.

2. Rab, ye shabd jis madde se bana he is ke matlab he palna posna, parvarish karna, thik halat me rakhna, tamam khatro se bachate huye aur bulandi ke

sare asbab ka intejam karte huye kamal tak pahucha dena, Allah ki rububiyat ek saaf baat he maa ke pet ke aandhero me hawa aur giza kaun pahuchata he? Duniya me aane se pehle bachche ki giza ka kaun intejam karta he? Fir voh kaun he jo maa baap aur dusre logo ke dilo me muhabbat bhar deta he? Aisa na hota to gosht ke lothadae ko kaun uthata? Uski jarurate kaun puri karta? Fir ahista-ahista jisam aur akal ki kuvvato ko kaun parvan chadhata he? Jawaani aur sehat kis ki di huyi he? Fir ye zamin aur asman ka karkhana kiske liye chalta rahta he? Kya ye sab uski rububiyat ka faiz nahi? Aur kya uske siva koi aur he, jo rububiyat me uska sharik ho? Agar sirf vohi hamara mohsin aur palne vala he to uska bilkul vajeh takaja ye he ki juban, haath, paav, jisam aur jaan ki sari salahiyate sirf uski hokar rahe. Fir usne sirf itna

hi nahi kiya ki roti aur pani ka intejam kar diya ho, nahi, balki ye uski rububiyat ka faiz he ki hamari zindagi ko sahi halat me rakhne ke liye aur hamari ruh ki parvarish ke liye usne apni kitab bheji jo tamam ehsano me sab se bada ehsan he. Is ehsan ka takaja ye he ki ham uski kitab ki kadr kare, use apne dil aur ruh ki gija banaye, us ko apni zindagi me samoye aur shukra gujar gulam ki tarah duniya bhar me uska charcha kare aur jo log uski lajjat aur mithas ko na jante ho unhe uski jankari de.

“arrahamanu arrahimu” ye dono shabd rahmat se bane he, pehla josh aur kharosh aur kasrat ka mafhum apne andar liye huye he aur dusre me hameshgi aur lagatarpan ka mafhum paya jata he. Rahman voh jis ki rahmat bahut hi josh vali he, hawa, pani, aur dusri sari jaruriyat ki farahmi usi sifat

ka aks he, fir usi sifat ka natija he ki us ne sab se badi rahmat (quran) bheji.

Farmaya arrahamanu, allamal quraana, khalakal insana allamahul bayana, rahman ne quran ki talim (shiksha) di, rahman ne insaan ko paida kiya, rahman ne insaan ko bolne ki kuvvat di. Aur rahim voh jis ki rahmat ka silsila kabhi khatam nahi hota, jis ka raham aur karam hamesha rehne vala he. In sifato ke manne se lajim ata he ki adami aise dhang se zindagi gujare jis ko rahman pasand karta he, taaki aur jyada rahmat ka hakdar ho aur un usulo par apni zindagi ki imarat na uthaye jo us ko napasand he, warna voh apni najre karam fer lega, fir jo log deen ka kaam kar rahe ho unhe buri halato me musibato aur kathinaiyo me yaad aana chahiye ki jab voh rabberahim ka kaam kar rahe he to voh unhe is duniya me apni rahmato se

mehrum kyo karega?

"Al qaimu bil kisti" yani adil aur musif, to jab Allah adil aur musif he to uski najar me vafadar aur mujrim ek nahi ho sakte dono ke saath voh ek hi tarah ka mamla na is duniya me karega aur na us duniya me karega.

"Al-aziz" hukumat vala, jiski hukumat sab ko ghere huye ho, jis ki hukumat ko koi challenge na kar sake, agar voh apne vafadar gulamo ko galba aur hukumat dene ka faisla kare to koi takat uske faisle ko rok na sake aur jise voh saza dena chahe voh bhag na sake aur na koi uske faisle ko tal sake.

"al-rakib" nigarni karne vala, aur jab voh bando ke karmo ki nigarni kar raha he to usi ke mutabik badla aur saza dega.

"Al-alim" janne vala, pura ilm rakhne vala ki kaun kaha he aur kya kar raha he aur kis ki kya jarurate he uske

vafadar bande kaha aur kin mushkilo me fanse huye he, aur ye ki voh ilm rakhta he is liye kisi ko koi chiz dene me na insaafi nahi karta he har ek ko vohi kuchh dega jis ka voh hakdar he uski rahmat aur nusrat ke mustahik nakam nahi ho sakte aur uske gussa aur azaab ke mustahik kamyab nahi ho sakte.

Ye kuchh jaruri sifat jikar ki gayi jin me aur sab sifate simat kar aa jati he yaha is se jyada ka mauka nahi, is baat ko ham fir dohrate he ki Allah ki tamam sifato ko tafsil ke saath janne ke liye quran aur hadees ka mutala jaruri he, arbi zuban jo log jante he, aur jo log nahi jante he, dono ke sochne ki chiz he ki ayato ke akhir me Allah ki sifate kyo layi gayi he aur unse unhe kya hidayat milti he.